



## Travelers' Rest State Park Indian Education For All Lesson Plan

### Title:

Tmsli, The Place of No Salmon

### Content Area(s):

Social Studies

### Grade level:

4<sup>th</sup>

### Duration:

Suggested time: 30 minutes for discussion / guided lesson – 30 minutes for independent work

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 3:** The ideologies of Native traditional beliefs and spirituality persist in modern day life as tribal cultures, traditions and languages are still practiced by many American Indian People and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has their own oral history beginning with the origin that is as valid as written histories. These histories pre-date the “discovery” of North America.

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interacting, movement and regions)

### Overview/Background Information -

See Attachment A - Travelers' Rest State Park: The Place of No Salmon

### Materials or Resources Needed

Map of Montana (overhead or individual copies for students)

### Activities and Procedures

#### Introduction of Lesson

Using an overhead projector or a large map of Montana, illustrate where Lolo can be found on the political map. Ask students to look for the distinctive landforms like the Bitterroot and Clark Fork Rivers, the Bitterroot Valley and the Bitterroot and Sapphire Mountains. *It is also important*

*to mention the hot springs that exist further west than Lolo (you can find it by following Lolo Creek into the Mountains).* Mention that Lolo Hot Springs is a place where warm water comes right out of the rock and where people have been soaking their sore muscles in the warm water for a very long time.

### **Suggested Teaching Script**

Travelers' Rest State Park is located on the south side of Lolo Creek (see if you can circle the area) at the north end of the Bitterroot Valley and it has been a great place to rest for a very long time.

Ask students what kind of landforms around Lolo and Travelers' Rest might make this place a good place to rest?

Possible answers: the creek, it provides cool, clear water for people and their horses as they traveled through the area. The valley, it provided plenty of grass for the horses to eat and plenty to eat for game like elk and deer, as well.

In 1805 and in 1806, Meriwether Lewis and William Clark camped along the banks of the crystalline creek. The captains wrote in their journals about the plentiful deer and mountain goats that lived in the area. They also wrote that they saw signs that other people had camped and rested in this place.

Today we know that many Native American cultures rested here, one of the main tribes that used this place to rest, camp and trade was a tribe called the Salish.

Today, many Salish who know the stories of the past, look back and say the life 200 years ago was hard, but it was good.

The Salish Indians spent time with their families here at this place by the creek. In fact in the early 1800s, the Salish made their living off the land in or near the Bitterroot Valley. The land provided families with everything they needed and they were very familiar with the landforms. Each family had different schedules and favorite places to rest and camp but there were some common rhythms to the existence of the Salish People."

In the spring, when the Bitterroot Plant begins to bloom, women would go out into the valley bottoms and prairies to gather this important root. A dried Bitterroot could be stored for years and still be added to meat for a delicious stew."



Bitterroot



Camas Bulb

When summer approached and the snows had melted from the mountains, the Salish would go into the higher elevations to gather Camas bulbs. The Camas plant is a member of the Lily Family and can be very beautiful. (Show photo). The Camas is also special because its root (which looks almost like an onion) is high in sugar and is delicious steamed in an earthen oven.

In the summer, the Salish would also gather berries like serviceberries and huckleberries and chokecherries which could be eaten right away or dried and saved. After horses came to the Salish in the early 1700s, it was easier to get to the plains to the east to hunt bison. After hunting the bison, families would often bring the meat back over the mountains to dry and prepare.

Hunting could also be accomplished right in the Bitterroot Valley, as there were good herds of mountain sheep, elk and deer.

Fishing also took place in the Bitterroot Valley, the Salish used hooks and something called a weir (show diagram). Salish elders tell of the days when the fish were so plentiful that you could almost cross the creek walking on their backs! However, there was one fish that you would never find in the creeks, rivers, streams or lakes around the Bitterroot. Even though this fish didn't live in this part of the country, the Salish people knew of this delicious fish; today we call it Salmon.



Fishing Weir

How many of you have tasted salmon before? It's good, and the Salish people who lived at this place next to the sparkling creek knew that if they wanted Salmon, they would have to take a trip into the mountains, past the hot springs and up over a long road to fish for it or trade for it with neighboring tribes. (Show this on your overhead map).

The fact that there was no salmon here at the place that is now Travelers' Rest was very important to the Salish. They even named this place "No Salmon" and told a very special story to explain why there was no salmon in the creeks, rivers and lakes near where they lived.

For the Salish, names and stories have always been important. In fact, many young people your age growing up on the Salish Reservation today are learning the important names and stories that go along with different landforms.

A lot of the Salish stories about places and landforms have animals as the main characters. In many of the Salish stories (and other Montana Tribes Oral Traditions), there is one animal who is very smart, sneaky, helpful and sometimes a foolish animal ... it is the coyote.

The Salish Stories tell of coyote's courage because he made the world safe for people. Coyote also prepared the land and made it good. He showed people how to live in a good way and how not to live and the consequences of both good and bad actions.

Coyote Stories, like the one you are about to hear, are ancient stories that have been passed down through the generations. Many coyote stories were only allowed to be told during the winter time or after the first snowfall. These stories were told by parents or grandparents to their children and often had important lessons or things the children should remember.

Would you like to hear the Salish Story of No Salmon or Tumsumclee?

### **Story of Tmsli** (see Attachment A)

Questions for your class:

- 1.) Why did coyote want to bring salmon to the East Side of the Mountains?
- 2.) What did the voice tell coyote to do if he wanted to bring Salmon to the other side of the Mountains?
- 3.) Why do you think the voice told Coyote that he needed to wrap the salmon up in green grass?
- 4.) What advice would you have given coyote to not tire out as he climbed up the mountains?
- 5.) Coyote said that he would make other foods for the Salish People since there would never be salmon on the East Side of the Mountains. What are some of the other foods that Coyote could have created for the Salish.
- 6.) What else did Coyote create for the people to rest in as they made their trip to the Salmon in the Lochsa River?
- 7.) Stories like this one have been passed down in Salish Families for thousands of years. Does your family have any stories that help explain places or landforms that you have lived around?

### **Wrap up**

Today we've used maps to become a little more acquainted with another part of Montana and we've learned about the Salish People who lived there.

The Story of No Salmon is just one of hundreds that are part of the History of the Salish People. Kids like you are not only learning stories like the one we've heard, but they are also learning the Salish language and history.

Today the Salish People live on one of seven Indian Reservations in Montana called the Flathead Reservation which is located on in northwestern Montana, just south of Flathead Lake.

Today, the Salish Cultural Committee is working to collect stories like No Salmon so that they can be shared with future generations and with classrooms like yours. In fact, elders, archeologists and other experts have also been working on maps like this one, charting the traditional travel routes of the Salish that they would take to trade, hunt, gather food or meet friends. Do any of these routes go through or near your hometown? Do you think the Salish people might have had names or stories about the places and landforms near you?

**Extensions:**

- Invite a Salish Tribal Member to your classroom to learn about the language and tribal history. Ask them to retell stories if the season is right.
- Check out these great books to learn more about Salish Stories  
*Coyote stories of the Montana Salish Indians* by Johnny Arlee  
Published by: Salish Kootenai College Press , 1999.  
*Stories From our Elders* by the Salish Culture Committee Publications
- Have students visit the website for the Confederated Salish Kootenai Tribe:  
<http://www.cskt.org/hc/index.htm>
- Take a field trip to Travelers' Rest State Park to learn more about the history of Tmsli'

## **Attachments**

### **Attachment A - Background information**

#### **Background on Travelers' Rest State Park**

Travelers' Rest State Park marks the location of a centuries-old Native American campsite which Lewis and Clark used in 1805 and 1806. They called the nearby creek "Travellers Rest." In the summer of 2002, archeologists found evidence of the Corps of Discovery's latrine and central fire, positioning the Park as one of the few sites in the nation with physical confirmation of the group's visit--a truly unique designation.

Travelers' Rest State Park is located 8 miles south of Missoula in Lolo, Montana. The park is just west the town of Lolo.

Travelers' Rest State Park is operated and managed by the Travelers' Rest Preservation and Heritage Association, a nonprofit organization dedicated to preserving and interpreting Lewis and Clark's Travelers' Rest campsite in Lolo, Montana. Through a unique agreement with Montana Department of Fish, Wildlife & Parks, the Association is responsible for the development, interpretation, and management of the new Travelers' Rest State Park.

For Information about how you can visit Travelers' Rest State Park, visit [www.travelersrest.org](http://www.travelersrest.org) or call 406-273-4253.

#### **Background on the Salish**

The Salish People have sometimes been referred to as The Flatheads. This is a misnomer that took shape shortly after Lewis and Clark came through the area. The Salish have also been referred to as Bitterroot Salish, in reference to part of their homeland, the Bitterroot Valley, south of the present day Missoula, Montana. In their own language, the people call themselves the Se'lis (pronounced Se'-lish). Salish is the common English rendition of the word and is used in most official tribal documents today (Salish-Pend Oreille Culture Committee, A Brief History 6).

The Salish are the easternmost tribe of people who traditionally speak a dialect from the Salishan language family, which extends from Montana all the way to the Pacific Coast and generally on the north side of the Columbia River.

The sprawling aboriginal territory of the Salish straddles both sides of the Continental Divide in what is now the state of Montana. At around 1750-1800, because of losses from epidemics and pressures from rifle-armed Blackfeet, the Salish focused their population into the Bitterroot Valley and the western portion of their overall aboriginal territory.

Today the Salish people are based on the Flathead Indian Reservation, a 1.2 million acre area North of Missoula, Montana. The reservation is part of the original homeland of the the Pend d'Oreille. There are 6,961 enrolled members of the Confederated Salish and Kootenai Tribes, or this population 4,244 live on the reservation (Montana OPI, 28).

The Flathead Reservation is also home to one band of the Kootenai people who speak a separate and unrelated language.

The tribal government of the Flathead Reservation is today known officially as the Confederated Salish and Kootenai Tribes.

From the beginning of time, the Salish and Pend d'Oreille people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people would need. Elders say that life was hard, but good. Spring would yield a plentiful Bitterroot harvest, followed by sweet camas bulbs in the June. The gathering of roots and berries by the women continued throughout the growing period. Other foods collected included lichens, wild onions, Indian potatoes and carrots (Salish-Pend d'Oreille Culture Committee, A Brief History, 15).

The bloom of the wild rose signaled the people that the buffalo calves had been born and that is was time for the summer buffalo hunt. Throughout the rest of the summer, berries and fruits, including strawberries, service berries, huckleberries and chokecherries would be gathered, dried and stored. The Salish and Pend d'Oreille regularly gathered hundreds of different plants for food and medicinal uses (Montana OPI, 29).

In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items. One such item is called a parfleche, a container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fish hooks and fish weirs were used to catch fish. Elders tell of the days when the fish were so plentiful that you could almost cross the creeks walking on their backs (Montana OPI, 29).

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women made and repaired clothing while the men made and repaired tools and weapons. Coyote stories were brought out with the first snow (Montana OPI, 29)..

The traditional oral literature of the Salish and Pend d'Oreille people begins with creation stories, the stories of how the world came to be and of the nature of things in this world. Many of these sacred stories, passed down for thousands of years, were told only during the winter months.

Many of the Salish creation stories tell of Coyote, who traveled across the land, killing the people eaters or the monsters. Coyote made the world safe for the people who were yet to come. He prepared the land and made it good. He showed people how to live in a good way and how not to live and the consequences of both good and bad actions.

These ancient stories that have been passed down through the generations teach many things, the traditional ways of hunting and fishing; the places used for gathering certain plants for foods and medicines, the clothing the tools and weapons; the music; the proper ways of child raising; the relations between men and women; the relations between people of different tribes; the spiritual dimensions of the world; human relations with animals; how things would be in the future; even the sense of humor. All these things come from the stories of Coyote and the other animal people, of what they did in the time before the beginning of the world as we know it (Salish-Pend d'Oreille Culture Committee, The Salish People 7).

While most cultures have a literature of creation, the traditional stories of the Salish and Pend d'Oreille, like many other indigenous peoples around the world are very site specific. They tell not only the origin of the world, but also illustrate how deeply the people are tied to this particular place. The Salish people feel that Coyote prepared the land for people, and he left behind landmarks to remind people of his deeds.

Throughout the immense Salish, Pend d'Oreille aboriginal territory, many of the land formations, even entire valleys, rivers, mountains and lakes are tied to these ancient stories of creation and transformation. Many of the traditional place names, in fact are derived from Coyote stories.

The stories of Coyote and the other animal people, and the place names tied to these stories, also tell us something about how long the Salish and Pend d'Oreille people have been in Western Montana. Coyote Stories, in short, are both the great spiritual literature of the Salish and Pend d'Oreille people and also a reflection of the length and depth of the collective tribal memory, which reaches back into the distant beginnings of the people's history (Salish-Pend d'Oreille Culture Committee, The Salish People 8).

Indeed the legacy the Salish and Pend d'Oreille is so old that in Western Montana, the beginnings of human history shade back into a period we usually consider the province of geologists. In many tribal creation stories, there are uncanny parallels with the findings of scientists regarding the end of the last Ice Age. Coyote stories describe the extension of glaciers down what is now Flathead Lake, the flooding of western Montana beneath a great lake (what Geologists call Glacial Lake Missoula), and the breaking up of the ice dam that contained those waters. The stories tell of the gradual retreat, advance and then final retreat of the bitter cold weather and the establishment of the seasons and climates that we know today, as the Ice Age came to an end. They also describe the disappearance of large animals such as giant beaver and giant bison and their replacement by smaller versions of these species.

Many scholars have long been skeptical of all this, thinking there was little physical evidence that Salish and Pend d'Oreille people had been here for that long. But tribal and non-Indian archeologists have now documented sites in places such as Paradise, near the confluence of the Flathead and Clark's Fork rivers—in the very heart of tribal territory—that reflect a continuous occupancy reaching back to the end of the last Ice Age. Others have noted the lithic scatters left along the shoreline of Glacial Lake Missoula, reflecting the occupancy of the shoreline before the time the lake repeatedly drained, refilled and drained again (Salish-Pend d'Oreille Culture Committee, The Salish People 8).

Today we can revisit coyote stories to learn about the long relationship the Salish had with the Montana landscape. The story below is one that has been passed on through the generations by tribal elders.

**From The Salish People and the Lewis and Clark Expedition:  
Salish-Pend d'Oreille Place Names**

Tmsli

Translation: No Salmon

English Name or Description: Lolo and Travelers' Rest



Although most history books trace the history of the Lolo area to the Lewis and Clark expedition and their christening it, “travellers rest,” the older tribal relationship with the place, ironically was reflected by the Meriwether Lewis’ journal entries. Lewis reported seeing, along Lolo Creek “many pine trees peeled off” – ponderosa pines that had been stripped of their bark by the Salish to procure the sweet inner cambium layer of bark for food. Several members also remarked on other signs of tribal use of the area and described at length the particularly profuse and varied bird life in the area around Lolo.

Tmsli was always an area of special importance to the Salish and Pend d’Oreille because of the abundant resources. It was a favorite hunting area, especially for deer and the people would move there for that purpose in the spring. The expedition members reported on their return to Travelers’ Rest in July of 1806 that their hunters were able to bring in many deer and that the “the Indians told them that “great numbers” of mountain goats could be found the in the Bitterroot Mountains.

The Salish also knew Tmsli’ as a place where a great variety of edible and medicinal plants grew in profusion. That bounty was in part the product of the systematic and careful tribal use of fire over the years.

Like many other Salish and Pend d’Oreille place names, Tmsli’ also reflects a tribal relationship with this place extending back even further—to the time before human beings. Tmsli originates in the coyote stories (Salish-Pend d’Oreille Culture Committee, The Salish People 55).

**It is important to note that for the Salish People, Coyote stories like this one are traditionally told during the winter months, after the first snowfall.**

**Out of respect for the Salish (and other tribes), try to restrict your use of this story to the winter. It is good to point out to your students the traditional storytelling season.**

#### Story of Tmsli

As Coyote set out on his eastward journey, he said that salmon would follow him upstream—even up the little streams wherever he turned off to visit the various animal and bird nations. If he were welcomed, the salmon would always go there; but if he were not welcomed, he would create a waterfall to block their passage. This is how it went during Coyote’s journeys in the area no known as Washington State.

Coyote’s route eventually took him into what would become Salish and Pend d’Oreille territory—through the Jocko Valley, across the Missoula area, up the Bitterroot Valley and up Lolo Creek, where he stayed quite awhile resting. While resting, he thought about his earlier travels on the west side of the mountains and how salmon followed him up the streams. He decided he wanted to do something to bring the salmon to the east side of the Mountains, into the Bitterroot Drainage.

So Coyote went over to the Lochsa (pronounced locksaw) and Clearwater rivers, where he planned to get a salmon and carry it over the mountains. He said he wanted to do this so “there will be food for the people in this part of the country.” He managed to catch a big salmon. A voice told him that he could indeed take the fish over the Bitterroot Range, but if he failed, there would be no way to change it. The voice told him that he must cover the salmon in fresh, fresh green grass and then carry it over the range and be sure not to stop until he got across the pass. The voice repeated this warning not to stop along the way.

So Coyote started carrying Salmon up the Mountain. But Salmon wanted to remain in his home country, so he used his power to make the pack heavier. Coyote got tired and thirsty. He saw the tops of the mountains not far ahead. Near the top of the range, Coyote found Salmon just too heavy to carry. He figured it wouldn't hurt to rest so he sat down. Some say Coyote, being coyote, stopped on the grass. Salmon used this opportunity to slide out of the pack and because he was so slippery, he got away! Where Salmon hit the ground, he made a bubbling spring burst forth from the ground and water carried the fish back to the Lochsa.

Coyote said that from that time on, Lolo Creek on the east side of the Bitterroot Range, would be called "no Salmon". He said that people would make a trail over the mountains to get their salmon to the west. To make up for his failure, Coyote said he would make other foods for tribes to the east of Lolo Pass. Coyote also made a warm spring come forth where people could come in the springtime to heal themselves. The spring is still there today, and people still soak in it and call it Lolo Hot Springs(Salish-Pend d'Oreille Culture Committee, The Salish People 55, 56 ).